

# newdirections



April 2010  
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serving Catholics and Evangelicals seeking to renew the Church in the historic faith

## The gift of life

The Bishop of Bradford  
argues passionately  
against assisted suicide

### *Also in this issue:*

- Two former Anglicans on the misuse of the title 'Catholic'
- Ronald Crane on our friends of the Diocese of Ho
- George Hackney on changes to English Orthodox churches



# parish directory

Tel: 01366 382187, email: [rector@saintedmund.org.uk](mailto:rector@saintedmund.org.uk), web: [www.saintedmund.org.uk](http://www.saintedmund.org.uk)

**EDINBURGH** A monthly Mass for traditionalist Anglicans will be held on the first Sunday of each month at 6pm in the **Chapel of the Convent of Mercy (St Catherine's)**, 4 Lauriston Gardens, Tollcross, Edinburgh EH3 9HH - further information from Forward in Faith Scotland - [www.forwardinfaith.info/scotland](http://www.forwardinfaith.info/scotland) - or contact Dr Michael Thrusfield on 0131 650 6223 or 07778 383309 - [m.thrusfield@ed.ac.uk](mailto:m.thrusfield@ed.ac.uk)

**FOLKESTONE** Kent, **St Peter on the East Cliff** A Forward in Faith Parish under the episcopal care of the Bishop of Richborough. Resolutions ABC. Sunday: Low Mass 8am, Solemn Mass 10.30am, Evensong and Benediction 6pm. Weekday Masses: Mon 10.30am, Tues 7pm, Wed 10.30am, Thur 12 noon, Sat 8am. Daily Offices. Parish Priest: Fr Stephen Bould ssc 01303 254472 [www.stpetersfolkestone.org.uk](http://www.stpetersfolkestone.org.uk)

**GRIMSBY** St Augustine, Legsby Avenue. Lovely Grade II Church by Sir Charles Nicholson. A Forward in Faith Parish under Bishop of Richborough. Sunday: Mass 9am, Parish Mass 10.30am, Solemn Evensong and Benediction 6pm. Weekdays: Mon, Wed and Sat 9.30am, Tues and Fri 7.30am, Thur 7.30pm. Vicar: Fr Stephen Jones 01472 877109

**HARLOW** St Mary Magdalene Harlow Common (southern side of Harlow, Chelmsford diocese) Resolutions ABC. Sunday: Low Mass 8am, Parish Mass 10.30am, Evensong and Benediction 6.30pm. Weekday Masses: Tues 7.30pm; Wed 9.15am; Thurs 10am; Fri 6.30pm; Sat 9.30am. Vicar: Fr John Corbyn ssc 01279 453848

**HARTLEPOOL** St Oswald's, Brougham Terrace. A Forward in Faith Parish under the episcopal care of the Bishop of Beverley. Sunday: Sung Mass 9.30am, Benediction 6pm. Daily Mass, Offices and Confessions as displayed. Parish Priest: Fr Graeme Buttery ssc 01429 273201

**HEMPTON** Holy Trinity (near Fakenham, Norfolk). The Church on the Green. Under the episcopal care of the Bishop of Richborough. Visit us on the way to Walsingham. Mass on Sundays and Wednesdays at 9.30am. Linked to the Shrine of OLW. Parish Priest: Fr Allan Buik ssc 01328 820030

**INVERNESS** St Michael and All Angels, Abban Street, Inverness IV3 8HH The Comper Jewel in the Highlands of Scotland. A Forward in Faith Parish. Sunday: Solemn Parish Mass and Sunday School 11am, Vespers and Benediction 5pm (monthly). Midweek: Low Mass most days of the week; please see 'This Week' on the parish website or phone: Parish Priest: Fr Len Black ssc 01463 233797. **VISITORS ALWAYS WELCOME!** [www.angelforce.co.uk](http://www.angelforce.co.uk)

**KETTERING** St Mary the Virgin, Fuller Street and St John the Evangelist, Edith Road A Forward in Faith Parish under the episcopal care of the Bishop of Richborough. Mass: Sunday 10.15am; Fri 10am at St Mary's; Tues 6.30pm at St John's. Parish in interregnum. Enquiries: Patrick Cooper 01536 420336

**KINGSTON-upon-THAMES** St Luke, Gibbon Road (short walk from Kingston railway station) Sunday: Low Mass (English Missal) 8am, Sung Mass (Western Rite) 10.30am, Evensong and Benediction 5pm. 3rd Sunday each month: Teddy Bears Service for pre-schoolers 9.30am. For further information phone Fr Martin Hislop: Parish Office 020 8549 4551 [www.stlukeskingston.co.uk](http://www.stlukeskingston.co.uk)

**LEAMINGTON SPA** St John the Baptist Parish under the Episcopal Care of the Bishop of Ebbw Vale. Resolutions ABC. Daily Mass. Sunday: Low Mass 8am, Parish Mass 9.30am, Solemn Evensong and Benediction (1st Sunday only) 3.30pm. Traditional Catholic Worship in a friendly atmosphere. Parish Priest: Fr David Lawson ssc 01926 422208 [www.fifparish.com/stjohnleamington](http://www.fifparish.com/stjohnleamington)

**LEICESTER** Blackfordby and Woodville Fr TVale 01283

*Continued on page 36*

**BEXHILL-on-SEA** St Barnabas, Sea Road Forward in Faith. Sunday - Parish Mass 11am, Third Sunday (Easter to All Saints): Evening Prayer and Benediction 4pm. Mass daily at 10am except Monday (but check the noticeboard), Second Tuesday: Walsingham Cell 10.45am. Sacrament of Reconciliation after Mass or by arrangement. Warm welcome. In the centre of Bexhill. For times of Confession and other information contact: Fr Roger Crosthwaite 01424 212036

**BIRMINGHAM** St Agatha, Stratford Road, Sparkbrook (B11 10T) "Any similarity between the Church of England and St Agatha's is purely coincidental!" (A Diocesan Official - 2001) Sunday Mass 11am. Canon John Hervessc - 0121 449 2790

**BISHOP AUCKLAND** St Helen Auckland, Manor Road, West Auckland Medieval church, Forward in Faith, Resolutions ABC. Sunday: Sung Mass 10am, Evensong and Benediction 6pm. Weekday Mass: Mon 7pm, Tues 9.30am, Wed 10am, Thur and Sat 9.30am, Rosary Mon 6.30pm. Parish Priest: Canon Robert McTeerssc 01388 604152 [www.sthenschurch.co.uk](http://www.sthenschurch.co.uk)

**BLACKPOOL** St Stephen on the Cliffs, Holmfield Road, North Shore Vicar: Canon Andrew Sage ssc. Sundays: Said Mass 9am, Solemn Mass (Traditional Language) 10.30am, Evensong 6pm; easy access and loop. Tel: 01253 351484 [www.ststephenblackpool.co.uk](http://www.ststephenblackpool.co.uk)

**BOSTON LINCOLNSHIRE** St Nicholas, Skirbeck Boston's oldest Parish Church. Forward in Faith Parish under the Episcopal care of the Bishop of Richborough. Sunday: Low Mass 8am (1st and 3rd), Sung Mass 9.30am. Daily Mass, offices, benediction and confessions as displayed on notice boards. Rector: Fr Paul Noble ssc 01205 362734 [www.forwardinfaithlincs.org.uk/stnicholasboston.html](http://www.forwardinfaithlincs.org.uk/stnicholasboston.html)

**BOURNEMOUTH** St Francis of Assisi, Charminster Road (corner of East Way) A Forward in Faith Parish under the care of the Bishop of Richborough. Resolutions ABC. Sunday: Mass 8am, Parish Mass 10am, Evening Prayer and Benediction 6.30pm. Further information from Fr Paul Berrett ssc 01202 529336 [www.stfrancis-bournemouth.org.uk](http://www.stfrancis-bournemouth.org.uk)

**BRADFORD** St Chad, Toller Lane (B6144, 1 mile from city centre). Sunday services: Low Mass 8.30am, Solemn Mass 10.45am, Evensong and Benediction 6.30pm. Weekday Masses 8am (except Wednesday 7.30pm and Thursday 9.15am). Parish Priest: Canon Ralph Crowe ssc 01274 543957. Resolutions ABC. English Missal/BCP [www.stchads.dial.pipex.com](http://www.stchads.dial.pipex.com)

**BRIDPORT** St Swithun A Forward in Faith Church. Sunday: Low Mass 8am; Solemn Mass 9.30am, Evening Prayer and Benediction second Sunday 6pm. Weekday Masses: Tues 7pm, Wed 8.30am, Thur 10am. Parish Priest: Fr Peter Edwards 01308 456588

**BRISTOL** All Saints, Pembroke Road, Clifton (near zoo and suspension bridge) Sunday: Mass 8am, Family service 9.30am (Mass 2nd and 4th Sunday), Solemn Mass 11am (children's group), Evening Service with Benediction 6pm. Feast days: 7.30pm Solemn Mass. Daily Mass. Confessions: Saturday 11.30am, 5.30pm or by arrangement. Resolutions ABC (Ebbsfleet). Information, appointments: Fr Richard Hoyal 0117 970 6776

**BRISTOL** Holy Nativity, Wells Road (A37), half a mile from Temple Meads Station A Forward in Faith Parish, Resolutions ABC. Sunday: Mass 8am, Solemn Mass and Junior Church 10am, Evening Prayer and Benediction 6.30pm. Mon 7.30pm Mass, Tues and Sat 9.15am Mass, Wed and Fri 10.15am Mass, 2nd Tuesday 7.30-8.30pm Eucharistic Adoration. Confessions: Saturday 10am. Days of Obligation: Solemn Mass 7pm. Fr James Brown ssc 0117 977 4260

**BROMLEY** St George, Bickley Sunday: Low Mass 8am, Sung

Mass 10.30am. Daily Masses: Mon 7.30am, Tues 9.30am and 7.30pm, Weds 10am, Thurs 9.30am, Fri 9.30am and 6.30pm, Sat 9.30am. Times of Confession and other information from Fr Owen Higgs on 020 8467 3809

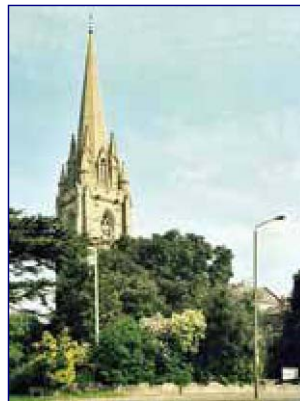
**CARDIFF** near rail, bus, Millennium Stadium, city centre and Bay Daily Mass; Credo Gymru. **Bute Street St Mary:** Sunday: Solemn Mass 11am; **Pentre Gardens St Dyfrig and St Samson:** Sunday: Solemn Mass 9.30am; **Paget Street, Grangetown St Paul:** Family Eucharist 10am. Parish Priest: Fr Graham Francis 02920 487777. Associate Priest: Fr Ben Andrews 029 20 228707

## St George April 23rd

### BROMLEY St George, Bickley

Sunday: Low Mass 8am, Sung Mass 10.30am. Daily Masses: Mon 7.30am, Tues 9.30am and 7.30pm, Weds 10am, Thurs 9.30am, Fri 9.30am and 6.30pm, Sat 9.30am.

Times of Confession and other information from Fr Owen Higgs on 020 8467 3809



**CHARD** The Good Shepherd, Fumham. Resolutions ABC. Sunday: Mass 8am, Sung Mass 9.45am, Solemn Evensong and Benediction (3rd Sunday only) 6pm. Weekday Masses: Tues 10am, Wed 8am, Thur 10am. Contact: Heather McCann on 01460 64531 or June Roberts on 01460 62333

**CHARLESTOWN CORNWALL** St Paul Resolutions ABC. Sunday: Low Mass 7.45am, Parish Mass 9.30am, Evensong 6.30pm. Daily Mass (except Fri) 9.30am. Parish Priest: Fr John C Greatbatch ssc - 01726 75688 [fjohn@orange.net](mailto:fjohn@orange.net)

**CHELMSFORD** The Ascension, Maltese Road (10 minutes walk from the station) A Forward in Faith Parish under the Bishop of Richborough. Sunday: Mass 8am; Parish Mass 9.00am followed by Parish Breakfast. Weekdays: Tues 7pm, Wed 9.30am, Fri 8am, Sat 10am. Modern rite, Traditional ceremonial. Parish Priest: Fr Ivor Morris 01245 353914 [www.ascensionchelmsford.org](http://www.ascensionchelmsford.org)

**CHESTERFIELD** St Paul, Hasland, Derbyshire Sunday: Sung Mass 9.45am (Family Mass 1st Sunday), Evening Prayer 3.30pm. Masses: Tues 7.15pm (Benediction last Tues of month), Frid 12 noon, Sat 8.30am. **St James, Temple Normanton, Chesterfield, Derbyshire** Sunday: Parish Mass 11.30am, Thur: Mass 7.15pm. Fr Malcolm Ainscough ssc 01246 232486

**COLCHESTER** St Barnabas Church, Abbott's Road, Old Heath, Colchester A Forward in Faith Parish. Resolutions ABC. Sunday: Said Mass 8am, Sung Mass 10am. Weekday Masses: Mon 6pm, Tues 10am, Thur 7pm, Holy Days 7.30pm. Check website for other daily services [www.oldheath.org.uk](http://www.oldheath.org.uk) Vicar: Fr Richard Tillbrook ssc 01206 797481 [fathercarp@hotmail.com](mailto:fathercarp@hotmail.com)

**DEVIZES** St Peter's, Bath Road, Devizes, Wiltshire A Forward in Faith Parish under the episcopal care of the Bishop of Ebbw Vale. Resolutions ABC. Sunday: Low Mass (BCP/EM) 8am, Sung Mass 10am, Exposition, Devotions and Benediction (First Sundays) 5pm. Thurs Low Mass 7pm. Mass on major Saints Days and other Festivals (times vary). Fr Peter Moss ssc 01380 724785

**DOWNHAM MARKET, NORFOLK** St Edmund's on A10 and railway between Ely and King's Lynn. ABC. Daily Mass etc. Sunday Parish Eucharist 9.30am. Good road and rail links. Handy for Walsingham and Coast. A good place to visit and a good place to live.

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As a writer, are you 'lazy', 'tired', 'unimaginative'? Do you wish to convey a subtle air of ennui and world-weary lassitude? Are you a master of irony and the knowing ironic nod? Or do you simply hope to hide your inability to think beyond clichés, and to pass off your indolence as wit and wisdom?

What you need are quotation marks. NEW DIRECTIONS, for some old-fashioned reason, keeps them single. Most contemporary publications (following American patterns of "better more than less") compound the ugliness – or heighten the effect – by using them doubled. O vile lumps of diacritical rubbish.

Direct quotation of the words spoken or written by another person is, of course, perfectly reasonable, but where did this horrid habit come from, that disowns so many words and phrases used? To keep to the subjects most often found

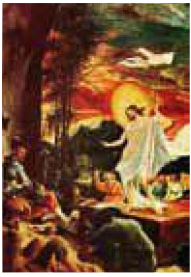
in ND: 'liberal', 'catholic', 'evangelical'. It wasn't me, you understand, who invented these titles. Heavens no. Nothing to do with *moi*. I would have devised adjectives much more sophisticated, but one does have to use the common parlance, or one's readers might not understand.

'Women priests', 'traditionalists'. Don't suppose for a moment that I acknowledge any such status to these wretched people, but one does have to use these titles, without being contaminated by actually touching them.

What cowardice! What despicable laziness! Irony? Absolutely not. It is sheer bad faith. There are a number of alternatives – so-called; self-styled; supposed; alleged; professed; assumed; suspected... Each, clearly, has a meaning; but if that is what you mean, then say it.

This lack of commitment; this fear of taint; this hiding behind other people's judgement. It's horrid. And all this from a little piece of punctuation. Who'd've thought it?

Jack Taylor



## LEAD STORY

# Dying well

**The Right Revd David James**, Bishop of Bradford, responds to the current campaigns to change the present law and argues passionately against so-called assisted suicide

the hospice  
movement  
has been  
the greatest  
gift from the  
Church to  
this country  
in the past  
fifty years;  
this is where  
to come if  
you really  
want to die  
with dignity

**D**i died a few days ago. She had suffered from multiple sclerosis for the best part of thirty years, spending the last eight of them in a Leonard Cheshire Home, where my wife and I occasionally visited her. Her husband and her children were frequent visitors and when they could they would take her out in a wheelchair; and there was a special place in church for her to sit in her wheelchair, neither at the back where she would feel an outsider, nor at the front where she would be exposed, but in the middle of everyone.

Di had the chance to end her life a year ago when she could no longer swallow, but she decided she wanted to go on living and loving and being loved not just by her family but by the staff in the care home as well. As so often happens, her helplessness and her vulnerability brought out all that is good in those she met. The way she and her husband lived out the 'in sickness' part of the marriage vows was quite awesome, and enormously inspiring to everyone who saw them together – 'Where there is love there is God'.

People like Debbie Purdy from Bradford and Sir Terry Pratchett make the news as they seek clarification as to whether assisted suicide can be a legal option or campaign for a change in the law, but the Di's of this world who, as they go through the valley of weeping use it for a well, are unheard and unseen.

I didn't know Di well enough to have any intimation as to whether she ever contemplated ending her life prematurely to 'spare' either herself or her family, but I know my own mother who lived to be 88 would have 'done the decent thing' had she the chance, not because of any illness but simply because she lived for her family, wouldn't have wanted to be any trouble to anyone, and would have wanted my brother and me to enjoy her worldly wealth sooner rather than later, and not have it 'wasted' on paying for people to look after her. Had she done so, we would have been utterly horrified.

**B**aroness Ilora Finlay is a consultant in palliative care. She wrote recently about her own mother suffering from advanced breast cancer and who decided that the end could

not come soon enough and who made it clear that, had assisted suicide been legal, this would have been what she chose. She described how a conversation between her mother and the hospice chaplain transformed the situation:

'Wise enough to realize there was no point talking about God to this agnostic lady and experienced enough to know we all have a story, he quietly and patiently asked Mum to tell him hers. And so he sat, this quiet, unassuming man, and listened, soaking up the years, as she told him her views and philosophy on life. And it was in this telling that it dawned on Mum that her decrepit body still held an active mind. Suddenly she realized that, if she wasn't going to be allowed to kill herself, she had better make the most of what time remained.'

Her mother responded to palliative treatment and lived for a further four years that were 'almost more precious than the eighty-four that had preceded them. Those four years we shared were the most precious gift. Without them, Mum would have missed what she described as some of the richest times in her life and we would have missed understanding just what an amazing person she was.'

Among the many medical conditions which can afflict us as we age is depression, but it creeps upon us without our realizing and is aggravated by other illnesses; and often, when people contemplate ending their lives, or express a desire that someone else should do so, it is the depression talking. Many people, who have wished for death as the only way out, have come through this to a late flowering in their lives which would not have happened had there been easy access to euthanasia.

I have an elderly relative for whom I am executor. She suffers from dementia and lives in a nursing home. For quite a time she would tell me that someone ought to shoot her; she would be better dead.

My faith tells me that I would be also...to be with Christ which is far better! She has now come through that depressed state and is happy and comfortable and looks set to reach a hundred. P.D. James wrote a one-off novel *The Children of Men* in which people drowned themselves in a state-sponsored ritual when they reached a certain age – an age which she



has long since passed, as she continues to challenge and enthrall with her murder mysteries.

**A** major purpose of the law is to protect the weak and the vulnerable, and this includes those who for whatever reason feel the need to take their own life or have someone else help them to do so; but the changes in the law, which those in favour of euthanasia want to introduce, add to the vulnerability of nearly all elderly people.

There are hard cases and, while we should not be seeking to keep people alive at all costs, I believe that these hard cases make bad laws. Caring can be costly and needs to be shared by society; and in particular we should be providing more support for those who for love's sake sacrifice themselves in their caring.

During my ministry in Yorkshire I have visited people in six hospices. They are without exception places of peace, and are warm and life-affirming. They are not at all the sort of place you want to run away from. I think the hospice movement has been the greatest gift from the Church to this country in the past fifty years. They provide care holistically, and accept death as intrinsic to life – kind and gentle death (St Francis). I certainly have no qualms about going into a hospice as a patient if and when it becomes the best place in which to receive medical care. This is where to come if you really want to die with dignity.

Hospices also pioneered developments in palliative care, so that acute pain as our earthly lives draw to a

close can be alleviated. About fifteen years ago a doctor in Winchester killed a patient, at her request, who was suffering from acute pain. It happened to have quite a few doctors in the church and they were horrified. They knew what he seemed not to know about the developments in the field of palliative care, which meant that she did not need to suffer as she had been suffering.

When we grow old or seriously ill we lose control over our own lives, we are forced to become dependent on others for the very basics of life and we easily feel dehumanized and devalued in the experience.

Baroness Finlay has suggested that people are sympathetic to euthanasia because they fear this loss. She says, 'Today those who commend euthanasia usually frame their proposal around terminal

or chronic illness. But in reality they base their case on personal wish alone, and see assisted suicide as another 'end of life choice'.

W.H. Vanstone wrote movingly in his book *The Stature of Waiting* about Jesus when, particularly in Mark, he becomes helpless, passive – first as captive and then on the cross. And it is in this utter helplessness in his Passion that he most fully reveals God.

It is in our helplessness we are closest to Christ and 'nearer, my God, to thee' **ND**

**often, when people contemplate ending their lives, or express a desire that someone else should do so, it is the depression talking**

## The changes in the law

On 25 February, the Director of Public Prosecutions, Keir Starmer QC, published the following criteria to be followed with regard to the prosecution of so-called assisted suicide.

The sixteen public interest factors in favour of prosecution are:

1. The victim was under 18 years of age.
2. The victim did not have the capacity (as defined by the *Mental Capacity Act 2005*) to reach an informed decision to

commit suicide.

3. The victim had not reached a voluntary, clear, settled and informed decision to commit suicide.

4. The victim had not clearly and unequivocally communicated his or her decision to commit suicide to the suspect.

5. The victim did not seek the encouragement or assistance of the suspect personally or on his or her own initiative.





6. The suspect was not wholly motivated by compassion; for example, the suspect was motivated by the prospect that he or she or a person closely connected to him or her stood to gain in some way from the death of the victim.

7. The suspect pressured the victim to commit suicide.

8. The suspect did not take reasonable steps to ensure that any other person had not pressured the victim to commit suicide.

9. The suspect had a history of violence or abuse against the victim.

10. The victim was physically able to undertake the act that constituted the assistance himself or herself.

11. The suspect was unknown to the victim and encouraged or assisted the victim to commit or attempt to commit suicide by providing specific information via, for example, a website or publication.

12. The suspect gave encouragement or assistance to more than one victim who were not known to each other.

13. The suspect was paid by the victim or those close to the victim for his or her encouragement or assistance.

14. The suspect was acting in his or her capacity as a medical doctor, nurse, other healthcare professional, a professional carer (whether for payment or not), or as a person in authority, such as a prison officer, and the victim was in his or her care.

15. The suspect was aware that the victim intended to commit suicide in a public place where it was reasonable to

think that members of the public may be present.

16. The suspect was acting in his or her capacity as a person involved in the management or as an employee (whether for payment or not) of an organisation or group, a purpose of which is to provide a physical environment (whether for payment or not) in which to allow another to commit suicide.

The six public interest factors against prosecution are:

A. The victim had reached a voluntary, clear, settled and informed decision to commit suicide.

B. The suspect was wholly motivated by compassion.

C. The actions of the suspect, although sufficient to come within the definition of the crime, were of only minor encouragement or assistance.

D. The suspect had sought to dissuade the victim from taking the course of action which resulted in his or her suicide.

E. The actions of the suspect may be characterised as reluctant encouragement or assistance in the face of a determined wish on the part of the victim to commit suicide.

F. The suspect reported the victim's suicide to the police and fully assisted them in their enquiries into the circumstances of the suicide or the attempt and his or her part in providing encouragement or assistance.

*The CPS Policy for Prosecutors in respect of Cases of Encouraging or Assisting Suicide must be read alongside the Code for Crown Prosecutors and is effective immediately.*

**'H**ope is a duty' was one of the oft-repeated maxims of Blessed Edward King, whose centenary of his *natalis* or birth into heaven my home Diocese of Lincoln celebrates this year. Although titled 'scholar, pastor and teacher', he was before all things a Spiritual Director, for the main thrust of his ministry was to enable each individual to be a Christ like Christian. At the heart of this Christlikeness is the resistance to 'be conformed to the pattern of this passing age', but to bear witness to the New Creation of which the Risen Christ is the first fruits. That is why 'Hope' is a key theme of all his teaching and spiritual direction. The purpose of all prayer and reflection is to have the person fixed on 'the things which last for ever.' A contemporary at Oxford said of King he had an additional beatitude – 'Blessed are the hopeful'.

To live in Christ 'who is our hope' King taught that each person must work out a 'regulated life' that suited their individual circumstances; he did not believe that to be 'Christ like' was to go against the grain 'of the natural course of things.' He saw the pattern of the Incarnation to be an example of 'simple,

## Ghostly Counsel

### Hope is a duty

**Andy Hawes** is Warden of Edenham Regional Retreat House

honest, humble and joyful living in the way of our homes and families.'

He adopted, taught and encouraged that practice of the examination of consciousness as set out in the *Spiritual Exercises* of St Ignatius. This recommended two periods of reflection of the events and encounters of the day, one in the morning and one in the evening, lasting no more than five minutes. He wrote, 'Go over the day and ask the Lord to help you see where you have been loving and faithful and where you might have erred'. All this was to happen within the sure hope of God's forgiving grace.

It was Bishop King's conviction that nothing was beyond the redeeming love of Christ – it was the amazing grace of

God, which was at the centre of his own joyous soul – 'I feel it, I know it – the love of Jesus for me!' he told retreatants on one occasion. He had hope of salvation for all people including those condemned to death in Lincoln Prison, to whom he had a particular ministry. It was his practice to speak to them of God's forgiveness for them – retelling in his own way the parable of the Prodigal Son. On one occasion he baptised a man condemned for murder, confirmed him, celebrated the Eucharist in the Death Cell and went to the scaffold with him. Afterwards he wrote to a friend about the prisoner – 'he was quite beautiful – we have great hopes for him.'

For Edward King the test of Christian Prayer and Spirituality was its capacity to open the will and heart to this hope. In this hope we can be encouraged to 'go bravely on believing that as the day shall be so shall our strength.' For Edward King hope compelled a forward movement of generosity in love and service which is why his gracious ministry lasted into his eighty-fifth year. May he pray for his beloved Church of England that she may hope in Christ 'her only source of unity and love'.



# Future liturgy

This was a postscript in the speech by  
**The Rt Revd Peter Elliott** which we published last month

*Anglianorum coetibus* authorizes the Ordinariates to use books that carry the Anglican liturgical heritage: 'so as to maintain the liturgical, spiritual and pastoral traditions of the Anglican Communion within the Catholic Church as a precious gift nourishing the faith of the members of the Ordinariate and as a treasure to be shared'.

Note those last words. What the distinctive 'Anglican rite' liturgy of the Ordinariate will be is yet to be worked out. When that project is completed, it will need the recognition of the Holy See. But some speculation at this stage may be of interest.

Considering its history and strong influence in the first editions of the *Book of Common Prayer*, the Sarum Rite might well be a major source. Queen Mary I published a national edition of the Sarum Missal to replace all those missals for the diocesan uses that went into the fire when the first *Book of Common Prayer* appeared in 1549.

Therefore the Sarum Use was the last version of the Roman Rite in England before the universal *Missale Romanum*, Roman Missal, was authorised by St Pius V in 1570.

At the end of the nineteenth century when Westminster Cathedral was being built, it was proposed that the Sarum Rite be revived as the use proper to the cathedral. Nothing came of this project, but I suspect in the cross-currents of liturgical controversies and an Ultramontane trend to standardise liturgy along Counter-Reformation lines, even down to the shape of chasubles.

The various editions of the *Book of Common Prayer* will obviously influence the preparation of this use for the Ordinariates. Yet a note of caution is necessary. Cranmer's prose is majestic, but all his doctrine is not sound. Some editing will be needed to deal with expressions which are not in harmony with Catholic Faith, particularly those that come down from his severely

Protestant 1552 edition of the *Book of Common Prayer*. In Anglo-Catholic circles you have tried to manage these matters, as may be seen in the *English Missal* and the *Anglican Missal*.

I give one example that concerns me as a sacramental theologian. 'Do this in remembrance of me' should never appear in a Catholic rite. 'Do this in memory of me' is a more accurate rendering of the original languages and takes us away from 'memorialism'. The meaning of the Eucharist as the great sacrificial Memorial is set out in the *Catechism of the Catholic Church* 1362–1367.

Next year a new ICEL translation of the Mass of the Roman Rite will come into effect. More gracious poetic English will mean that the beauty of the language used in the Ordinariates will not clash with the banal and inaccurate old ICEL 'translation' we currently endure.

Let me add that an 'Anglican use' will add to the diversity of uses that already exists within the Roman Rite. One dream of mine is that the churches of the Ordinariate will resound with fine music – from Stanford to Palestrina, from Vaughan Williams to Bruckner. We need the kind of music that gives greater glory to God and also 'a treasure to be shared' by all Catholics. **ND**

## Church landscape

**T**hrough our work at the National Churches Trust, we know that communities in the UK care greatly for their churches, but that they often need help to maintain a building with specific and expensive needs.

An important part of our work is to understand the issues behind these needs and so, from mid-April 2010, I warmly invite everyone with responsibility for a church building in the UK to spend a short while filling in a new online survey.

The National Churches Trust, formerly the Historic Churches Preservation Trust, is the only national, non-profit organization dedicated to supporting and promoting church buildings of all Christian denominations across the UK, of which there are an estimated 47,000. We are independent of government and church authorities, giving grants, raising funds and offering practical assistance to

churches, chapels and meeting houses of historic, architectural and community value.

In tailoring our support to the needs of the great variety of churches and communities in the UK, we are seeking to build as full a picture as possible of the church landscape: for example, the many ways that churches are managed, how they are funded, the various ways they are used, the challenges in caring for them, and the different issues faced by rural and urban churches.

The National Churches Trust Survey 2010 seeks to include buildings of every Christian denomination, of all ages and conditions, to understand how they are maintained, repaired, funded and used by their local communities. It will aim to create a national picture of the current status of these places of worship. I would like to encourage as many as possible to visit <http://survey.nationalchurchestrust.org> from mid-April.

**Andrew Edwards**, CEO of  
the National Churches Trust



picture: Mike Young



# The truth of hope

An essential element of the Gospel proclamation

Patrick Henry Reardon, senior editor of *Touchstone: A Journal of Mere Christianity*

I submit that the Gospel is first directed to man's native hope, that social hope attendant on his sense of being an actor on the stage of reality.

First, the primal source of hope is man's persistent need to be a *persona dramatis*, to feel himself engaged in a story with a plot and resolution, to sense that his life pertains to a transcendent narrative, to believe himself *homo historicus*, and not a mere spectator.

Certain schools of philosophy would dissuade him from entertaining this hope. They would discourage him from taking his shabby little existence seriously. Modern science, especially, adopting the unsentimental standards of objectivity, hardly encourages man to think of himself as a significant actor.

### No mere object

Man, however, is not a detached, disembodied intellect. He can know reality only as an actor within existence, where he is a participant. For a start, he cannot discern reality objectively, for the simple reason that he is part of it. And he cannot know himself objectively: the notion is self-contradictory.

Nor can man ultimately reduce even nature to a known, independent object, for the plain reason that the consciousness of the knower is the discerning part of nature. Above all, man cannot know God objectively, because he knows God only within the communion of God's knowing him. The objectification of the divine is arguably the essence of idolatry.

In short, man has access to reality by existing as a participatory being within it. In other words, 'Man is not a self-contained spectator. He is an actor, playing a part in the drama of being and, through the brute fact of his existence, committed to play it without knowing what it is' [Eric Voegelin, *Israel and Revelation*].

To speak of this primal human

disposition – the need for a man to be an actor – as a source of hope does not mean that it favours optimism. Optimism, after all, is not necessarily related to narrative, whereas hope invariably depends on a story line.

One suspects there would not be such a thing as theatrical drama, were it not for this human need to feel oneself as 'playing a part'. The verb 'play' here means interpretive action, the human contribution – the particular scene – within a larger act, in the theatrical sense.

### Playing a part

It is an important function of theatre to preserve and enhance man's sense of being an actor. 'In this sense the theatre acts as a brake on all tidy philosophies; it shows that this existential character is a part of the all-embracing reality itself. How it does this, and with what result, is questionable, but at least it holds fast to the question. And so long as the question continues to be put, we can still hope for an answer' [Hans Urs von Balthasar, *Theo-Drama*].

Second, let us speak of the Gospel with respect to that primal hope, for the Gospel is its correct object, more akin to theatre than to the philosophies of being, and infinitely more akin than the supposed objectivity of science. The Gospel invites its hearers to become *personae dramatis* – as though 'compelling' them to enter [Luke 14.23].

The Gospel beckons its hearers into communion with God, who redeems man's primal hope through the medium of redemptive and revelatory history. The Gospel inserts its hearers as active participants in that history. There holy Scripture supplies both the foundational script and the dramatic *mis-en-scène*. Thus the Gospel is what makes existence truly existential. This is why the early Christians called it 'the way.' **ND**

## Travel delay

Before Christmas a major travel agent, hit by recession, asked staff to entice folk into its shops. Came the Big Freeze and the lasses could drop their hems and deal with the rush of bookings from those wishing to escape the British climate. Bookings were also driven by fears that the pound could fall further. Some sun-seekers were not tempted. 'Wait until the last minute. That's when you get the real bargains.'

Yet there were many who, despite the lack of 2009's promised 'barbecue summer', found that staying put wasn't so bad after all – FiF's Director has hymned the good food of Cornwall in *Forward Plus*. His own foodie fiesta on Channel 4 when FiF goes backwards?

Reminiscent of the CofE, except that the decisiveness of Anglicanism's wanna-get-aways isn't as obvious as that of the sun-seekers.

If the Ordinariate Special Offer is so good, why aren't the biretta brigade booking up straight away, singing 'E Viva Romana'? Can they be waiting for an even better last minute deal? One offering no need to dump the lace trimmings at the local charity shop. No need to become as low church as St Aloysius – worship songs and no incense.

Would the Pilgrim Fathers (sorry for the Protty reference, fathers) have not set sail until Walmart was offering oven-ready turkeys for the first Thanksgiving?

Whatever the reason for the delay, spare us more 'Shall I, shan't I?' blogs. Remember the bore who's always going to emigrate – Britain's had it – and ten years later is still propping up the same bar, probably with the same drink.

Equally Anglican staycationers must be prepared for the climate to worsen. Always does (whatever TV weather girls promise). Our weather's said to come from America. As surely as Trick or Treat, so too will come Hurricane Katherine.

Are Thomas Cook yet selling Virgin's cut price 'Trips to the Moon'?

Alan Edwards



# Anglican Catholics, Catholic Anglicans Let's call the whole thing off!

**Ernest Skublics**, now of the Anglican Catholic Church of Canada, takes a firm line on the copyright of the word 'Catholic' and urges his fellow-Anglicans to end the fudge and confusion

**W**hat's an Anglican-Catholic? What's a French-Canadian, an English-Canadian, a Ukrainian-Canadian? Or, for that matter, a Ukrainian-Catholic?

You could say the first word in each of these hyphenated descriptors is the *adjective*, the second the *noun*. So, an Anglican Catholic is rather different from a Catholic Anglican. Thirty or forty years ago we may have thought the two ways of coupling 'Anglican' and 'Catholic' amounted to virtually the same thing. With the best of idealist intention we may have been fooling ourselves.

A Catholic Anglican was different from an Evangelical Anglican, because the emphasis, the churchmanship of his Anglicanism was more liturgical, his beliefs a bit more like those of Roman Catholics, but it wasn't *being in communion* with any other body beyond the British Isles, or the rest of the Anglican Communion, least of all with the Bishop of Rome, that defined his 'Catholicism'. He believed in the Branch Theory. There were *Roman Catholics*, *Orthodox Catholics* and *Anglican Catholics*.

## Anglican and Ukranian

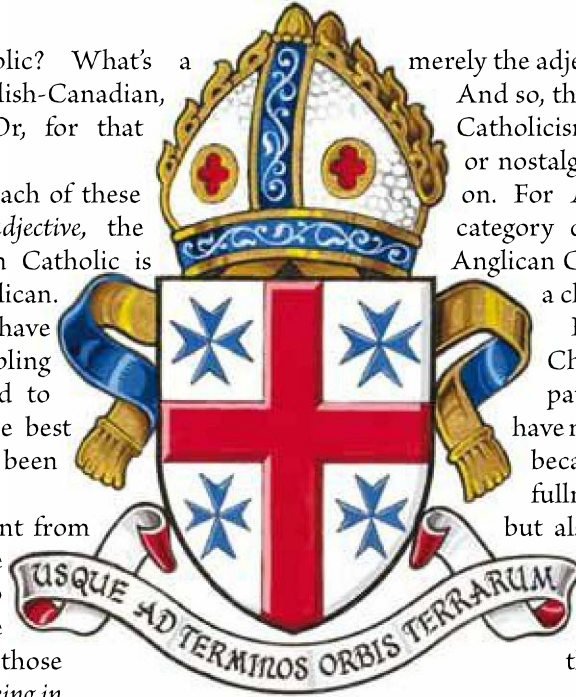
There is a certain parallel between the development of Anglican Catholicism and Ukrainian Catholicism, which is instructive. The Western, Roman or Latin Church and the Eastern or Greek Church were once in communion, but about a millennium ago drifted apart and fell out of communion with each other. You might say, the one trunk divided into two branches. And that was where the rot set in. Catholic Anglicans would recognise the same pattern in their separation from the rest of the Western, Roman or Latin Church.

But about four centuries ago a large part of the Ukrainian Orthodox Church, part of the Eastern or Greek communion of Churches, restored communion with the See of Rome, and thus became Ukrainian Catholics, carrying on with their traditions and liturgies much as they had before. They had been Ukrainian *Orthodox*, now they were Ukrainian *Catholics*. Of course, if you talk about Ukrainians as an ethnic group or a nation, you can distinguish *Orthodox Ukrainians* from *Catholic Ukrainians*, each sharing their Ukrainian nationality or ethnicity, the denomination being

merely the adjective, 'Ukrainian' the common noun. And so, this brings us to the business of 'Anglo-Catholicism', with which we must, perhaps sadly or nostalgically, part ways. History has moved on. For Anglo-Catholicism falls within the category of 'Catholic Anglicans' rather than Anglican Catholics. After *Anglicanorum coetibus* a choice has to be made.

For if you *can* enter the Catholic Church, with all your Catholic Anglican patrimony, and you choose *not* to, you have made it clear that you are not Catholic, because that term designates not only the fullness of the Faith for all of humanity, but also an ecclesiology which makes this wholeness-in-unity the foundation of the being of the Church.

And then you are not a 'Friend of the Ordinariate' either.



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**the time for fudging is  
over; the time for Plan A  
and Plan B is over**

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## No Plan B

The time for fudging is over; the time for Plan A and Plan B is over; the time for dragging out our wishful thinking, fantasizing about being able to remain in the Church of England and yet claiming to be Catholic is finished.

The Catholic Church and the Catholic Faith are not Plan B, and they are not a refuge from female bishops, for those who would rather be Anglicans. The Catholic Church is Plan A, and genuine conversion is recognising that it *has always been* Plan A. Those wishing by preference to remain Anglicans out of communion with the See of Peter have not really accepted the fullness of the Catholic Faith and therefore are not *bona fide* Catholics.

One thing seems certain to me, and this is that restoring eucharistic communion with and within the Catholic Church under the Bishop of Rome has nothing to do with women bishops, homosexual marriages, or whatever we approve or disapprove of as individuals, though these crises may have been *historic graces* to wake us up to the need to restore Catholic unity.

Asking to have communion restored is solely a question of having recognised the unique truth and fullest realisation of the Catholic Faith in the Catholic Church, and seeing *that* as the normative way of salvation in Christ. Hankering after some other separate Church, whether past, present or future, is surely incompatible with the Catholic Faith and the desire for the fullness of Truth. **ND**

# faith of our fathers

**Arthur Middleton** on Neville Figgis CR, a latterday prophet who saw the dangers of treating Christianity as one cult among many

**P**opular culture 1900–25 was antipathetic to Christian values, following a false utopianism that repudiated supernatural religion in general and the Church of England in particular. Neville Figgis CR said that 'In the last generation men were unable to take Jesus as Lord, and were sad. Now they are choosing other masters, and are glad' [*The Gospel and Human Needs*, 1909]. Moral values were rejected, violence and xenophobia increased and the suffragettes were militantly unfeminine. R.J. Campbell's short-lived *New Theology* [1907] was to Charles Gore and P.T. Forsyth an undermining of the faith.

## An effective apologist

The Church must break this loyalty to secular gods, encouraging people to embrace the spiritual values embedded in a classical tradition and inseparable from it. These reside in the Person of Christ by whom they are perpetually sustained and are opposed to secularism and materialism. Fr Figgis urged his contemporaries to choose between Christ and Secular Utopianism, as bishops lamented and parish priests

lost confidence in their preaching.

This prophet spoke a word from God to his time and was not an echo of popular thinking but an effective apologist. His *Churches in the Modern State* resolutely opposed the idea of absolute sovereignty and was alive to the dangers to religion and human freedom in the modern omniscient State. He would have opposed the new Erastianism of New Labour and modern socialist democracies.

Only an orthodox understanding of Christ as true God and true Man can meet the real needs of people. Christianity is a gigantic delusion, or a revelation from beyond, a gift of grace, something which we could not have done for ourselves. 'Either, it is the power of God able to save to the uttermost and giving peace and freedom, or it is a quack medicine' [*Civilization at the Cross Road*, 1912].

## The Gospel and the modern world

He knew the shallowness of what passes for religion and culture in academic circles and stressed that the Christian Gospel meets people's needs, when comparative religion stressed

the similarities of religions that could reduce it to 'one of many cults'. Recently a Jewish convert was rejected for Anglican ordination for not agreeing that all religions are equal which made him unsuitable for the modern Church. The emphasis should be on differences from its rivals. 'After all, we are Christian not because our faith resembles that of other men, but because it does not' [*The Gospel and Human Needs*].

Is Christianity the revelation of God or one cult among many? The contest is for one Creed among rivals, and the question is whether people will have the Christian religion or something else. The choice is not propositional certainty, but whether 'I can go on kneeling in prayer and confession, reciting the Creed in worship, and receiving God in his own sacrament.' Christianity's sense of mystery and the miraculous is crucial, the sign of God's freedom in his world and one of the main needs of the twentieth century, to save people from being lost in a world of scientific fatalism.

## Civilisation at the crossroads

Western civilization has been built on faith in personal values and the reality of freedom, which is now threatened, but modern culture is by no means as secure as supposed. People have not outgrown redemption, and civilization, not Christianity, stands at the crossroads. Civilization must value ends beyond itself. Like Western Europe in the fifth century, when the world-organization was on its deathbed, and the Church alone remained unshaken, we stand today.

Indeed this must be the case with any attempt to commend the traditional faith in an age interested in every fantasy, but dismisses *a priori* the Catholic creed. The evil of today's Church is 'the doing of Church work in a spirit of mere business.' To avoid this priests and bishops must be instant in prayer. When the bishop or priest ceases to be a pastor and becomes a middle-manager he loses all respect for his flock's consciences.

We must, says Figgis, be loyal to the Tractarians and successors because they recovered a distinctive English Catholicism. We are apt to depreciate their sacrifice that gave us that greatness and the richness of our Catholic life in the Church. **ND**





# Infringement of copyright

As a Catholic, **Dwight Longenecker** is also incensed at the hijacking of the title by such a dry-sherry-accented Oxford Anglican as Bishop Lord Harries of Pentregarth

In an article for *The Times*, Lord Harries of Pentregarth informed us that he is a 'Catholic minded Anglican' and has sometimes thought of becoming a Catholic but has resisted the temptation because the 'Anglican Church is the part of the Catholic Church which is open to the future'. He then goes on to refer to Cardinal Newman's famous essay on the development of doctrine to justify Anglican innovations such as women's ordination, same-sex marriages, in vitro fertilization and by implication abortion.

## Poor grasp of reality

As a former Anglican priest, now a Catholic priest, it would be remiss of me to allow the former Bishop of Oxford to get away with such shoddy thinking and such a poor grasp of reality.

Lord Pentregarth patronizes Catholics by painting us as hidebound Luddites, stuck in the past and fossilized in the mud of our own dogma and out-of-date moral code. The Catholic Church has not stuck to a Christian moral code simply because she cannot be bothered to think through the modern challenges. Pope John Paul II's theology of the body presents a sound philosophical and anthropological basis for Catholic moral teaching on human sexuality. Catholics have also explained clearly and cogently the profound theological reasons why priesthood continues to be reserved to men.

Bishop Harries, however, gives no indication that he has studied these arguments, nor does he give us the courtesy of addressing them seriously. Instead he dismisses them with a subjective wave of the hand, some smooth utilitarianism and a touch of ecclesiastical name dropping. 'Arguments against the ordination of women to the episcopate and priesthood,' he says, 'have always seemed to me unpersuasive, as they were to the late Metropolitan

Anthony of Sourozh, head of the Russian Orthodox Church in Great Britain (though he could not say this publicly). The benefits brought by women in ministry in the Church of England are manifest.'

## Church of the future?

We are told that the Anglican Church is the church of the future. Is it possible that the former Bishop of Oxford is ignorant of the demographics of the future church? Can he possibly be unaware that (along with the Pentecostals) the Catholic Church is the largest, fastest growing

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## I have now met Protestants of every denomination who regard themselves as 'Catholic'

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and youngest Christian Church in the world? Has he missed the point that even in his own church it is the African Anglicans who are young, strong, bright and dismissive of his liberal agenda for women bishops, homosexual marriage and abortion? The Church of England the church of the future? Hardly.

The definition of a Catholic is quite straightforward: he is a Christian who is in full communion with the Bishop of Rome. Lord Harries goes all fuzzy and informs us that he is a 'Catholic minded Anglican'. Is he aware of how much his suave high church liberalism rankles with ordinary Catholics? Oxford Anglicans who assure us in their dry sherry accents that they are 'Anglican Catholics' don't seem to realize what meaningless nonsense they speak. I have now met Protestants of every denomination who regard themselves as 'Catholic'. Here in the United States where the Christian religion is varied, individualistic and amazingly pluriform, I have met Methodists who inform me proudly

that they are 'very Catholic' and Bible Christians who say, 'We're liturgical Baptists'. One Sunday I met a very sweet old lady after Mass who assured me that she was a 'Presbyterian Catholic'. She can be excused for such sentimental and endearing nonsense. Someone of the calibre of Lord Pentregarth should know better.

## Missing the point

Finally, we cannot let it go unremarked that Bishop Harries is eager to claim Cardinal Newman as one of his own. Newman's essay on the development of doctrine is a seminal, nuanced and powerful piece of theological writing. The essay's essential point is that the Christian faith can develop in understanding, but not in a way that contradicts the core teaching of the Apostles. Instead of any intellectual argument, Bishop Harries grabs the title of Newman's essay, and uses it, and Newman's reputation, as a propaganda piece to bolster innovations in the Church of England which would have astounded and scandalized Newman. Is it possible that a person of Bishop Harries' learning and experience is blind to the fact that Newman's whole spiritual journey was a repudiation of the kind of Oxford, hoity-toity faux Catholicism that Bishop Harries represents?

Can Bishop Harries really have missed the entire point of Cardinal Newman's pilgrimage to Rome? Does he not see that the great man stepped down from the heights of his career in Oxford and in the Church of England to take the very step into the Catholic Church that Bishop Harries sneers at?

Lord Pentregarth is honest in choosing not to become a Catholic, but if he does not want to be a Catholic why does he keep masquerading as one? Most of all he should resist the temptation to kidnap a figure as great and good as Cardinal Newman and hold him to ransom for his own progressivist agenda. **ND**

# devotional

## **The death of Dietrich Bonhoeffer**

**Mary Bosanquet**

**M**eanwhile, in the schoolhouse at Schonberg, Low Sunday had dawned. It occurred to Piinder to ask Bonhoeffer to hold a small service. Bonhoeffer hesitated; most of his companions were Roman Catholic, and there was Kokorin from Communist Russia. But Kokorin himself begged for it, and under general pressure Bonhoeffer yielded. He gave an exposition of the Scripture passages for the day: 'Through his stripes we are healed' [Isaiah 53.5] and 'Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again into a lively hope by the resurrection of Jesus Christ from the dead' [1 Peter 1.3].

'He reached the hearts of all,' Payne Best remembers, 'finding just the right words to express the spirit of our imprisonment, and the thoughts and resolutions which it had brought.' Together with Bonhoeffer, all looked forward thankfully and hopefully into the future. The little service ended. Then, during the moment of stillness that succeeded it, the door was flung open and two men stood in the doorway. 'Prisoner Bonhoeffer, take your things and come with us.'

Bonhoeffer gathered his few belongings. In a copy of Plutarch that he had received for his birthday he wrote his

name in large letters and left it on the table. His last words to Payne Best were a message to his trusted English friend Bishop Bell. 'Tell him,' he said, 'that for me this is the end, but also the beginning. With him I believe in the principle of our universal Christian brotherhood which rises above all national interests, and that our victory is certain. Tell him too that I have never forgotten his words at our last meeting.'

It must have been evening before Bonhoeffer reached Flossenbürg. The 'trial' went on throughout the night. The prisoners were interrogated once more and confronted with one another. All were condemned.

The last picture that we have of Bonhoeffer comes from the prison doctor, who wrote many years later: 'On the morning of the day, some time between five and six o'clock, the prisoners, among them Admiral Canaris, General Oster and Sack the Judge Advocate General, were led out of their cells and the verdicts read to them. Through the half-open door of a room in one of the huts I saw Pastor Bonhoeffer, still in his prison clothes, kneeling in fervent prayer to the Lord his God. The devotion and evident conviction of being heard that I saw in the prayer of this intensely captivating man moved me to the depths.'

So the morning came. Now the prisoners were ordered to strip. They were led down a little flight of steps under the trees to the secluded place of execution. There was a pause. For the men about to die, time hung a moment suspended. Naked under the scaffold in the sweet spring woods, Bonhoeffer knelt for the last time to pray. Five minutes later, his life was ended.

*From The Life and Death of Dietrich Bonhoeffer* **ND**

## sacred vision

### **Stanley Spencer The Resurrection, Cookham**

**I**s this a Resurrection? Spencer himself said that it was a representation of a specific moment in time: 2.45 in the afternoon of a Tuesday in May, 1924. This appears to have been the time when the virginal Spencer first experienced sexual intercourse.

The painting is more about Stanley's relationship with Hilda Carling than an attempt to represent a dogma of the Catholic Church. The centre of the picture is the naked Spencer (his portraits of the nakedly fleshly are always poignant and telling) looking towards Hilda, who is still sleeping amidst the ivy of her tomb, like the princess in Burne-Jones's *Briar Rose*. She is presumably to be awakened by his kiss – or something rather more.

The artist himself gave a telling description of the picture's meaning in a newspaper interview in 1927. He told the reporter that he did not 'believe necessarily that the resurrection of the dead is a physical one. To him, the resurrection can come to any man at any time, and consists in being aware of the

real meaning of life and alive to its enormous possibilities.'

That the religion of the picture is the religion of what Spencer once tellingly referred to as 'The Church of Me' is clear enough from the way in which the figure of God the Father, in the rose-embowered porch, is accompanied by a figure originally intended to be God the Son, but here transmuted into a woman holding three children.

Spencer has produced a vast icon of Liberal Theology, where 'resurrection' is merely language about self-realisation.

*Mark Stevens*





# A sister diocese

**Ronald Crane** has just returned from the staunchly orthodox Anglo-Catholic diocese of Ho and shares his joy and enthusiasm for the clergy and people

A country rich in natural resources, Ghana remains poor because of the way international trade operates. Gold, hydro-electric power and now oil; all are in abundance in Ghana, not to mention pineapples, mangos and bananas to die for! Ghana is on the Greenwich meridian and the equator runs through its territorial waters. Temperatures are high, and it is very humid.

Following the Great War, German colonies were taken and distributed between the victors. The UK got the Volta, and lumped it with the Gold Coast. Never more than 30 miles wide, it is about the size of Wales. Flat with a sea board in the south, it is mountainous in the north. Most people are farmers, and very poor. The average wage is about £1000 a year.

## New diocese

When the Gold Coast became independent in 1959, the Volta became part of the new country of Ghana. It is so today.

The diocese of Ho covers the area of the Volta region. Many still live in the traditional African hut, even if it is made of concrete or breeze blocks. Often buildings in use are still unfinished. Power cuts of between two and five days are regular; many people do not have running water or

electricity, including the parsonages.

The Diocesan is Bishop Matthias; he has eleven priests, only four full-time. The congregations are widespread and range from 30 or 40, to 500. An independent diocese since 2003, it lacks resources.

A line was drawn on the map, and the people were told, 'That is now your diocese,' there was no financial

## having nothing the people of the Diocese of Ho share everything

settlement.

Our West Midlands Parish has been supporting the Diocese of Ho for some years now. We send books and other necessities, and we have provided a stipend for one of the diocesan priests.

## Support in England

Bishop Matthias has visited us many times, but this was the first time my wife and I had been to Africa, let alone Ghana. We arrived with a substantial

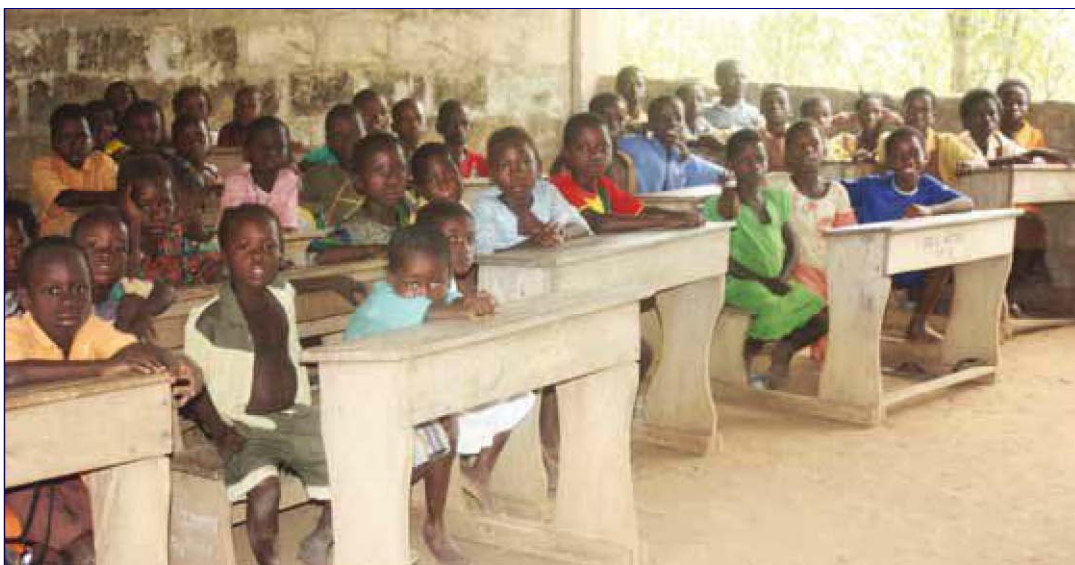


amount of cash. It was our latest contribution towards the stipend of one priest. At Ghana Aerodrome we handed the money over. Bishop Matthias replied, 'Thank God! I can now pay the clergy this month.' They live that close to the edge.

One of the major problems is getting around. Public transport is hit and miss, so one needs a car. Only the main roads are metalled, side and country roads being dirt tracks. To complicate matters, the roads are full of giant pot-holes. It is impossible to avoid them. Consequently cars break their axles, wheels fall off and generally fall apart. The terrain is, to say the least, arduous!

Bishop Matthias needs a robust vehicle just to get about his large diocese. The Bishops of Ebbfleet and Richborough launched a Lent appeal to provide him with such a vehicle.

The congregations in the Diocese are wonderful. Full of faith and joy. The music is a combination of *Ancient and Modern Standard* ('Art thou weary, art thou languid' being very popular) and local Ghanaian folk songs. Whatever the origin of the music, it is always sung with tremendous enthusiasm and often accompanied by dancing. It is impossible not be caught up in the whole experience. This is no European Liturgical







Dance, you know, waiving one's arms about to sentimental music; this is genuinely 'of the people,' authentic, and moving.

### Cathedral worship

Those of you who have not had the privilege of being at St Patrick's Kpandu do not know what you are missing. The church building is four prefabs built end to end; so it is a long, low building. The windows are holes in the walls with shutters. The temperature is about 33° in the shade, the humidity about 80%. Thoughtfully the roof is made of tin! The Sunday we were there Mass began at 0900 and ended about 1230. 300 people were packed into the building, and another 200 were watching the Mass through the windows, unable to get in.

Schools tend to have the same 'glassless windows' and the children write with chalk on an individual blackboard. This is all right when it is dry, but when it rains... everyone gets wet, chalk and all!

The Cathedral Church of Saint George the Martyr in Ho is the second smallest in the Anglican Communion. It was thought to be the smallest, but it turns out there is a smaller one in Canada – well, there would be, wouldn't there? It seats 40 people when packed. The

congregation is devout.

Sunday Mass is preceded by 30 minutes of Bible Study, which is well led and taken seriously by the people. Once a month they have a second collection at the end of Mass. This is



taken according to the day of the week upon which you were born. So, Monday-born people go first, then Tuesday and so on, until Sunday comes last. There is great interest in making sure that your 'day'

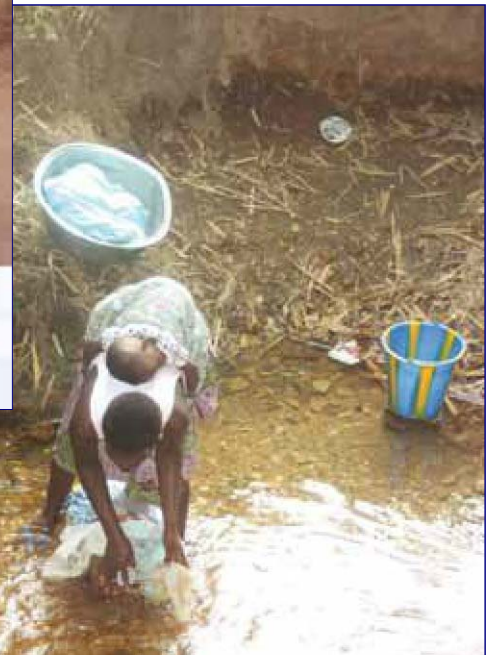
wins with the most money collected. I wondered if this would catch on at the Forward in Faith Assembly?

### Catechists

Bishop Matthias has managed to buy a motorcycle for each of his priests, so at least they can visit their widespread parishes. Most parishes do have a priest, but there are outstations that are served by a Catechist. These only see a priest every now and then, and so are lay led.

I did manage to see a Ghanaian Premier League football match. The local team won 1–0, and the crowd went home happy. I loved the local fruit and have developed a taste for the local *Star* beer! During our twelve day visit I lost a stone in weight, but do not worry, I soon put it all back on.

Having nothing, the people of the Diocese of Ho share everything. It was a great privilege to be able to share things with these lovely people. **ND**





# TRAWLING THE NET

## Good news for all

**Ed Tomlinson** explains why the creation of an Ordinariate is a welcome development for almost everyone, including those who do not accept the Pope's offer

**W**hen the news first broke that Pope Benedict was creating an Ordinariate for Anglo-Catholics there was a sense of awkwardness on both sides of the Tiber. At a hastily arranged press conference the Archbishop of Canterbury looked both stunned and annoyed whilst the Archbishop of Westminster looked somewhat abashed and uncertain. But emotions are now calming and it becomes increasingly clear that if all sides remain calm (and it is a *big if*) this could turn out to be great news for almost everyone.

For the Anglo-Papalist this is exhilarating news, representing an answer to over a century of prayer. Regardless of what Synod may or may not offer Anglo-Papalists in the wake of women bishops, this group will be preparing for the journey with joy. Not because they no longer love Anglicanism *per se* but because the Ordinariate is such a natural and fitting place for them. To retain a cherished Anglican patrimony whilst entering full communion with over 1.4 billion Catholics represents all Anglo-Papalists have ever dreamt of!

### Anglo-Catholics

For Anglo-Catholics who oppose women's ordination but are unable to accept a Roman option, the Ordinariate is less welcome news (it further weakens their constituency) but it might serve them nevertheless. How wonderful that in saying no to the Pope this group displays Anglican loyalty to a watching House of Bishops. Rather than attempting to *use the Ordinariate* (as a tool for blackmail on the floor of Synod), which is discourteous to the Vatican and unfair on Canterbury, this group should publicly reject it and proclaim a desire to stay and seek provision. Surely such public fidelity can only move the Anglican authorities to offer more robust provision than is currently on the table?

For supporters of women bishops, the Ordinariate represents good news on two fronts. Firstly, it removes some of the opponents who are unable to accept the authority of a female diocesan. Secondly, those declining the offer of Rome make a protestant statement by doing so. The Pope has called their bluff and it seems ludicrous simultaneously to 'opt to stay' but also remain looking to Rome for spiritual formation and identity! To remain Anglican, with full knowledge of where Anglicanism is heading, demands an acceptance of

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modern Anglican policy, for this is the 'authority' being chosen.

### Local dioceses

For local dioceses and the institution at large, the Ordinariate can also be seen as good news. Not only are they rid of problematic congregations (who look nigh on impossible to appease) but they might also release much needed income. For in places where whole congregations adopt the Roman option, an opportunity for pastoral reorganization is presented. Let us suppose (just for sake of argument) that my parish in Tunbridge Wells took up the offer. Rochester Diocese would lose just one of ten churches in a five-mile radius, a cull long overdue. By leasing the now abandoned building to the Ordinariate (far more appropriate than Carpet Warehouse!) the diocese need not worry about maintenance costs.

In addition, the sale of the vicarage would net a tidy sum, which rises when you deduct my pension and

stipend for the next thirty years.

Naturally my own parish scenario is not a 'one size fits all' model. In many places congregations will not be ready or willing to move as one but will be divided. In other places a church building may be the only place of Anglican worship for the community. In such cases, though, a diocese could still act in love and gain the approval of bloggers. Graciously allowing a group to move to Roman facilities or facilitating a church sharing scheme seems not only plausible but simple and sensible.

### Two choices

Another advantage for the Church hierarchy in working *with* Ordinariate seekers rather than *against* them is that it will lead to healthy public relations. How it would wrong-foot the waiting media if Christians were seen to act in love by assisting those who feel called by God to worship elsewhere! And consider the saving in litigation – why feed the lawyers? Anyone doubting this should peep 'over the pond' and take stock of the situation in America whereby The Episcopal Church has over \$30 million on legal costs last year, a pain-filled path which did not stop an exodus in any case. If Synod is not going to create meaningful space for those unable to accept women bishops, then it has a duty to help them find a new home.

Ultimately the Church of England of England has two choices. It can either play Pharaoh, holding a people back and bringing about pain, confusion and anger, or it can work with those who feel God is opening a door to them. Anglo-Catholics have two choices also. We can accept the Pope's offer and embrace Catholic faith with our Anglican patrimony or accept life in the modern Church of England with its synodical authority and teaching. So let the Church and each person decide. **ND**